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report what Shakespeare has to say to the present generation. For that task a first requisite will be an understanding of the relationship of politics, philosophy, and poetry. "There is more of a nation's politics to be gotten out of its poetry," says Woodrow Wilson, "than out of all its systematic writers upon public affairs and constitutions." The function of the philosopher, says William James, is "indistinguishable from that of the best kind of statesman at the present day." Taken together, those two sentences make clear a truth to which our abject slavery to words has long blinded us: that polities, philosophy, and poetry are not separate things, but three forms, rather, of the same quest, three modes of the same activity. Each, in its purity, is a manifestation of the creative spirit. In a liberal society, each will draw nourishment from the other two. Command of these three P's, indeed, is as indispensable for creative leadership in the affairs of civilization as command of the three R's is for the business of everyday life.

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A LIST OF ARTICLES, MOSTLY BOOK REVIEWS, CONTRIBUTED BY CHARLES S. PEIRCE TO "THE NATION" TO WHICH IS APPENDED SOME ADDITIONS TO THE BIBLIOGRAPHY OF HIS PUBLISHED WRITINGS
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REVIEWS AND ABSTRACTS OF LITERATURE

A Study in the Philosophy of Bergson. GUSTAVUS WATTS CUNNINGHAM. New York: Longmans Green and Company. 1916. Pp. ix + 212.

Professor Cunningham's voice, as it sounds through the pages of *A Study in the Philosophy of Bergson*, is the voice of the Genteel Tradition in American philosophy. Suave in tone, lucid, grave, eloquent, accomplished, it laments the upgrowth of a generation of unscholarly thinkers; quotes Tennyson and T. H. Green; urges German philosophy on us before everything else; finds fault with James; takes Bergson to task and then sets him right, firmly, not unkindly, as a schoolmaster might some brilliant, but youthful and wayward, disciple. In the course of the book certain problems spring up; such problems as are likely to rise and to tower and ramify above a discussion of any particular point in philosophy whatsoever; nature of knowledge; appearance and reality; etc., etc. Professor Cunningham touches on these problems interestingly and significantly. But the center of gravity of his book is outside of any topical problem from the history of philosophy. Primarily he attempts, in his book, to draw certain inferences of constructive intent from the contradiction into which he discovers that the philosophy of Bergson has fallen. Competent critics are agreed that the philosophy of Bergson is stricken, and seriously stricken, with contradiction; but the constructions which they try to put on this contradiction are very diverse. Professor Cunningham's argument in the matter runs as follows:

Like Kant, through whom it is well that Bergson be approached